بَرْكَاتُ الْإِمْدَادِ لِأَهْلِ الْاِسْتِمْدَاد

1311 *Hijri*

BEACONS OF HOPE

The Blessings of Assistance from the Solicitors of Divine Aid

By

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DEDICATION

This

book is

dedicated to my

Master, the Beacon of

Salvation, the Divinely appointed

Supreme commander in the Kingdom of

Allah, the Axis of all Mankind, the Minaret of

Sharee’ah, the Manifestation of Haqiqah, the Cup-bearer

of Maarifah, the Imam of Tareeqah, the King of the Awlia,

the Dynamo of Love, the Lamp of the People of Devotion,

Torch of the Spiritual Path, the Sign of Recognition,

the Chief of the Pious, the King of Kings, the

Solicitor of Hope, the Leader of the Abdaals,

the Adviser of the Afraad, the Helper of

the Agh’yaath, the Sayyid of the

Sadaat, the Fountain of

Sublime Inspiration,

the Grand Ghous,

the Murshid,

the Sheikh,

Sayyid

Muhiyyudeen Sheikh Abdul-Qaadir Hasani Al-Husaini Jilaani Ghousal A'zam Dastageer

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ACKNOWLEDGMENTS

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All Praises are due to *Allah* I, the All-Knowing, the All-Powerful, and Choicest *Salaams* and Salutation upon His Beloved *Rasool*, the *Habeeb*, the *Mustafa*,*Sayyiduna Muhammad* e, his illustrious *Ahle-Bay't*, the noble *Sahaba*, the dignified *Awliya* and eminent *Ulama* of his beloved *Ummah*. May the Gracious*Allah* I sanctify their Souls. *Aameen.*

O *Allah* I! I sincerely thank You for granting this weak and insignificant servant the honor of serving the *Deen.*

الحمدلله وشكر لله

I am grateful to my beloved wife, *Faatima*, for her strenuous and dedicated effort in the typing and layout of this valuable document. Above all, I thank her for her patience and co-operation with me in my endeavor to complete this book.

To brother *Nazir Ahmed* for his valuable contribution of effort in the technical side of hardware and software for the computers. To brothers *Hafiz Abu-Bakr Walibhai*, *Sayyid Abdul Azeez* and *Junaid Yaseen Raza* for proofreading of this book.

May Almighty *Allah* I spare you all for the service of the *Maslak* of *Imam Ahmad Raza* t and grant you courage to uphold the banner of the *Ahle-Sunnah-wa-Jamaah*. *Aameen.*

TRANSLATOR'S NOTE

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Though great precautions have been taken in translating this book from the original *Urdu* text, which is generally a very difficult task, it is hoped that the present translation is free of errors. If there are any, then it is certainly not the errors of the original works of the *Great Mujaddid* t as his research is flawless. Please inform us of any errors.

The English medium cannot fully express the richness of the *Arabic*, Persian and *Urdu* languages. In trying to do justice with this translation, we tried to do our very best in preserving the richness of the *Urdu* language and communicating the teachings of the *Great Imam* t. The concise and systematic arguments as found in the original book were fully covered to the best of our ability.

We humbly request the reader to adopt an unbiased approach and to read this book sincerely and accept the Truth of *Islam.* We trust that the guidance of the Holy*Quran, Sunnah* and comments of the illustrious *Imams* remove all clouds of doubts and illuminate your hearts with the Light of Truth. More than a hundred years have passed since the *Great Imam* and *Aarif* compiled this book and to this day no one has come forward to refute its contents. Truth shall always remain outstanding and dominant and falsehood shall always perish.

و قل جاء الحق و زهق الباطل إن الباطل كان زهوقا

(القرآن الكريم)

INTRODUCTION

The distinguished Prophets and illustrious *Awliya* enjoy a very special proximity with *Allah* I and are therefore, Divinely blessed to assist fellow creation. This assistance can be of a spiritual or physical nature and can be rendered while they are alive and even after their death. These Elite Servants of *Allah* I offer their help only by the Command of Almighty *Allah* I. They do not do anything without the Consent of their Sublime Lord I and are always obedient to Him I.

The Gracious *Allah* I always Showers His Choicest Blessings on His special servants. He addresses them as *"His Friends"* and no one can imagine or understand this Divinely blessed relation between them. *Allah* I States in a *Hadith-al-Qudsi*:

اوليائي تحت قبائي لا يعرفهم غيري *

My Awliya are hidden in My Divine Garb and no one

knows them besides Me.

There are numerous *Ayahs* of the Holy *Quran* and other *Ahadith* that speaks about the excellence and powers of the *Ambiya* and the *Awliya*. They are Divinely appointed representatives and commissioned by *Allah* I to perform special duties in His Kingdom. Since they are the distributors of the Bounties of *Allah* I, therefore to seek help from them is actually and in reality seeking the Help of *Allah* I. This is so because they are not the enemies of *Allah* I but the Friends of *Allah* I.

Unfortunately, the *Wahabies* and *Deobandies* ignorantly oppose this help as *Shirk* and regard it as an erroneous belief. This problem did not exist in the long past and peaceful history of Islam. *Ibne Abdul Wahab of Najd* introduced it a few hundred years ago. It was then imported to the Indo/Pak sub-continent and propagated by the *Deobandi/Tableeghi* cult. This caused a great deal of confusion in the *Ummah* and also divided the *Muslim* community. The *Wahabi/Deobandi*scholars have written extensively and vehemently condemned the seeking of help from anyone other than *Allah* I as *Shirk*. They claim with baseless proof that such help seeking is *Shirk*. To

this day, many *Muslims* are still confused on this subject and some have adopted this *Wahabi/Deobandi* belief in sheer ignorance.

Many *Ahle-Sunnah* scholars have refuted this corrupt belief in their respected capacities. Similarly, a question was posed in 1311 Hijri (1893) to the *Great Mujaddid* and *Aarif of Allah, Ala'Hadrat Imam Ahmad Raza Al-Qaadiri Barkaati Muhaddith Barellwi* t in this regards. It was the noble nature of the multi-faceted *Imam* to answer all inquires in the language addressed to him. This question was posed in the *Urdu* language, and hence, the *Imam* replied in *Urdu*. Since he was a *Mujaddid* (Revivalist) and an extraordinary genius of this era, he compiled a very scholastic answer in light of the *Holy Quran, Hadith* and proofs from the illustrious Jurists of *Islam*. No intellectual or scholar can dare to reject or refute it.

There were three unique qualities about the books of *Imam Ahmad Raza* t. ***Firstly***, the contents are encyclopedic. They are set out in a sequence of collaborated facts that finds a unique place in the library of Religious Sciences as well as it will be an armory of the faithful layman. ***Secondly***, the title name of each book clearly speaks of the subject matter and contents. ***Thirdly***, the name of every book can give the reader an indication of the year it was written. Each book was named on the principles of the numerical key "*Abjad Hawwaz etc*." that is, all the title names are "*Ismut-Taaree'kh*" or based on Numerology. Hence the numerical value of the title will total to the year in which it was written. For example, in this case, the great *Mujaddid* named this book بركلت الامداد لاهل الاستمداد which means, ***Good fortune Help from the Solicitors of Divine Support.*** The title informs us of the contents and subject matter of the book. If the numerical value of each alphabet is taken, it will total to 1311, the year of compilation, which is 1311 A.H.

Ala'Hadrat Imam Ahmad Raza Al-Qaadiri t has fulfilled the obligation entrusted to his Holiness. Evidence and recognition of the Noble *Imam* being a *Mujaddid* is conclusive in his unfaltering stance against falsehood. The treatise before the reader is only a glimpse of the *Imam's* literary contribution to the *Ummah* in disseminating his oceanic spectrum of Divinely Blessed Knowledge (*Ilme-Ladunni*). His insight in matters will always shine forth over the descendents of generations still to come.

The ***Imam Ahmad Raza Academy*** proudly presents the *Beacons of Hope* in English as a service to *A'la Hadrat* t and for the benefit of the *Muslim* public. Read along and strengthen your *Emaan* and we are certain that many misled souls will be saved from the deceit of the venomous *Wahabi/Deobandi* spell. This treatise demolishes another spoke in the wheel of deception of the *Wahabi/Deobandi* who constantly direct a conspiracy

against the innocent Muslim. The concept of *Tawassul* and *Isti'aanat* is gifted to the reader.

We pray that Almighty *Allah* I leads us on the righteous *Sunni* Path and save us from the deception of the *Wahabies* and *Deobandies*. *Aameen.*

Durwesh Abu-Muhammad Abdul-Haadi

Al-Qaadiri Radawi

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إفتاء

ISLAMIC INQUIRY

This inquiry came to the great *Mujaddid Imam Ahmed Raza Al-Qaadiri* t from *Ahmad Nabi Khan* of Mohalla Shabaazpura Saheswan on the 14th *Shabaan Al-Mo'azzam* 1311 Hijri.

QUESTION

What is the ruling of the *Ulama* of *Deen* regarding the *Ayah*

إياك نستعين A person interprets this *Ayah* saying that it is *Shirk* (Polytheism) to seek assistance from anyone other than *Allah* U. He quotes the following:

Look at the Hasr (restrictions) of the pure Deen, that it is not permissible to seek assistance from other than Allah* U*.

He also quotes the beliefs of the illustrious ***Sufiyya*** as follows:

Sheikh Maslihudeen Saadi Shiraazi t held the same belief. Hence, he states:

There is none besides You that can assist me and it is You

Who forgives the sins of the servants.

Hadrat Moulana Nizaami Ganjawi t also says the same in his *Du'a*:

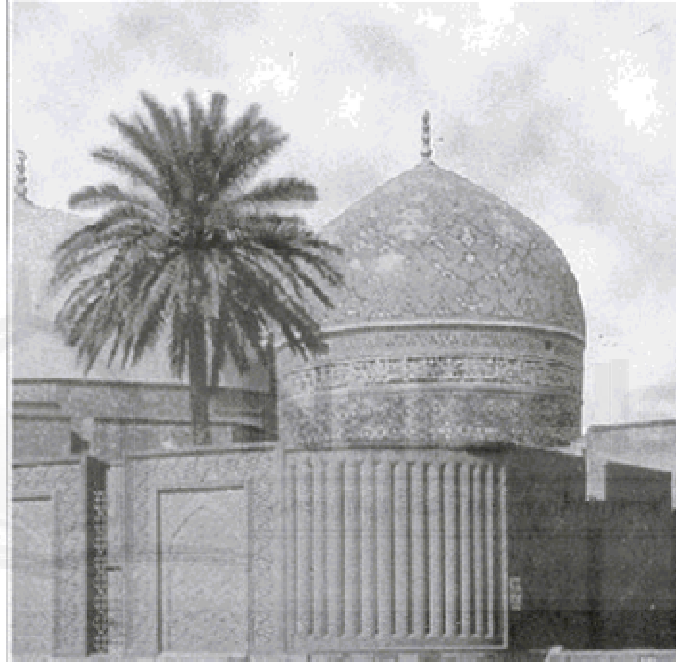
بزرگا بزرگی دِها بیکسم   توئی یاوری بخش و یاری رسم

O Master! Oh Bestower of excellence! It is only You Who

can help me and save me.

He also quotes an interesting and thought-provoking incident of *Sheikh Sufyaan Thouri* t recorded in *Toh'fatul-Aashikeen*. One day, while performing *Salaah*, *Sheikh Sufyaan Thouri* t fell unconscious while reciting the *Ayah* إياك نستعين. When he gained consciousness he said: "***I must be the most disrespectful person to ask assistance from other than Allah*** U ***while the Sublime Lord*** U ***states***, إياك نستعين***"***

He then quotes a similar incident of *Sayyiduna Nabi Ibraheem* u concerning the *Ayah* إني وجهت وجهي للذي. He says that there are numerous other *Ayahs, Ahadith*and sayings of the *Ulama* and *Sufiyya* that reject seeking assistance from creation.

I hereby request of your august self of a refutation of this belief. Your answer must be based according to the quotations presented, *Quran* with *Quran, Hadith* with*Hadith* and sayings of *Sufiyya* with sayings of *Sufiyya*. Your answers should have literal meanings. بينوا و توجزوا

Solicitor of Hope

(Sultaanul-Awlia Sheikh Abdul-Qaadir Jilaani* t*)

الجواب

P

الحمد لله وبه نستعين والصلوة والسلام على اعظم غوث و اكرم معين

سيدنا محمد وآله و صحبه أجمعين *

Alhamdulillah, every *Muslim* believes in the *Ayahs* of the Holy *Quran.* The statements of *Hadrat Moulana Saadi* t and *Moulana Nizaami* t are all correct and true but the misled and corrupt try to deduce erroneous beliefs from them. This will never happen, as truth will always prevail.

The *Ayah* إني وجهت وجهي has no relevance in the matter concerned. This *Ayah* speaks of concentration in worship, that is**: *"I turn (concentrate) to Him Who Created the skies and earth".*** It does not refer to absolute concentration that includes seeking assistance from the Prophets and *Awliya. Jalalain Shareef*commentates on this *Ayah* as follows:

قالوا له ما تعبد قال إني وجهت وجهي قصدت بعبادتي الخ *

The Kuffaar asked Sayyiduna Ibraheem* u*, "Whom do you worship?" He replied, "I turn to Him with my worship that

created the skies and earth".

If we take the meaning of **"absolute concentration"** in this *Ayah* then it will be *Shirk* to face and talk to anyone. The *Qibla* (direction) is also not *Allah* U but the*Quran* Orders***:***

و حيثما كنتم فولوا وجوهكم شطره *

Wherever you are, turn your face to the direction of the Qibla.

Allah U forbid! This will be a command of *Shirk* according to the *Wahabies.*

The *Ayah* إياك نستعين and the *Du'as* of assistance of *Saadi* t and *Nizaami* t are directed to Almighty *Allah* U and do not reject the seeking of assistance absolutely. There is no doubt about the reality these and every excellence. In fact, the mere existence is all from the Unique Creator of the Universe.

The reality of assistance is that *Allah* U must be regarded as the All- Powerful, the Sovereign, the Absolute, the Non-dependent and Infinite Affluent. He has the Power to independently do as He pleases. It is the belief of every *Muslim* that to attribute these unique qualities to anyone other than *Allah* U is *Shirk.* Surely, no*Muslim* will attribute this to anyone, other than *Allah* U. In fact, he regards certain creations as a medium or *Waseela* to achieve blessings and fulfillment of desires. This is certainly correct and in order. *Allah* U Himself Orders in the Holy *Quran*:

وابتغوا إليه الوسيلة *

Seek the Waseela towards Allah **U.**

By this we understand that إياك نستعين does not reject the seeking of assistance from other than *Allah* U. Similarly, in the reality of existence, it is only *Allah* U Who exists without assistance and birth. Then how can it be *Shirk* if we believe in our existence by His Divine Grace?

حقائق الأشياء ثابتة

The reality of things is established.

This is a basic and fundamental article of faith in *Islam*. Likewise, is the state of the reality of knowledge. Only *Allah* U Possesses Absolute and Personal Knowledge and none of His creation possesses the same. All of creation seek from Him and are dependent on *Allah* U to inspire them with knowledge. So, if we call a knowledgeable person an *Aalim* or seek knowledge from an *Aalim,* is it *Shirk*? This is not so unless both *Allah* U and an *Aalim* be regarded as the same in status.*Allah* U Himself Addresses His servants in the Holy *Quran* as *Aleem* and *Ulama*. Almighty *Allah* U refers to *Sayyiduna Rasoolullah* r in this *Ayah*:

يعلمهم الكتاب و الحكمة *

The Nabi r ***teaches them the Kitaab and wisdom.***

The same is the situation of seeking assistance (استعانت) because the intention is to use a beloved of *Allah* U as a *Waseela* to beg for His Mercy and Bounties. There is no prohibition in this act because only the creation can be a *Waseela* and not *Allah* U. A *Waseel*a is used to reach someone higher. Who is higher than *Allah* U, that his *Waseela* is to be used? Who is above Him to fulfill desires and ambitions? *Allah* U is pure from being used as a *Waseela* because nothing is higher than He is. Therefore, it is stated in the *Hadith Shareef* that a Bedouin came before the *Holy Prophet* r and said, "***Ya Rasoolullah*** r***! We make you a Shafee (intercessor) in the Court of Allah*** U ***and present Allah*** U ***to you as a Shafee (intercessor)"***. The Beloved *Prophet* r was very displeased with this and repeated سبحان الله سبحان الله for a long time and replied:

ويحك! انه لايستفشع بالله على أحد شأن الله اعظم من ذالك *

رواه ابوداؤد عن جبير بن مطعم رضى الله عنه

O fool! You do not present Allah U ***to anyone as an intercessor. The Integrity of Allah*** U ***is way superior to this.***

A *Muslim* seeks that assistance from the *Ambiya* and *Awliya* that if the same is sought from *Allah* U it will earn the displeasure of *Allah* U and His *Rasool* r. It is an insult to the Divine Integrity of *Allah* U to seek this form of assistance. The truth is that if anyone has faith and *Imaan* in such forms of assistance from *Allah* U (to regard *Allah* U as a *Shafee*), he will become a *Kaafir*. What can be said about the stupidity and ignorance of the idiots who have no respect for *Allah* U, no fear of*Rasoolullah* r and no regard for *Imaan*? They ignorantly include this assistance with إياك

نستعين . They include this with that which is impossible for *Allah* U and make it exclusive to Him. One idiot said:

What is that you cannot get from Allah* U *that you ask

from Awliya

I *(Imam Ahmed Raza)* reply to this:

***One cannot use the Tawassul (intercession) of Allah* U**

and that is what we seek from the Awliya.

We present the *Tawassul* of *Awliya* in the Divine Court of *Allah* U for our needs so that it may not be rejected. In the Holy *Quran, Allah* U answers this idiotic question and rejection as follows:

و لو انهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم

الرسول لوجدوا الله توابا الرحيما

And when they impose on their lives (sin), they must come to

your (the Nabi's* r*) presence, then seek repentance from Allah* U *and the Rasool* r *also asks for their forgiveness. Then, they

will indeed find Allah U ***Most Forgiving and Compassionate.***

Can *Allah* U Himself not forgive? Why then does *Allah* U say, ***"O Prophet*** r***! They must come to your presence and you seek forgiveness for them from Allah*** U***. Then only will they achieve the gift of forgiveness from Allah*** U***."*** This is actually our motive but these people do not have the mentality to understand**.**

For *Allah's* U Sake, have justice! Does the *Ayah* إياك نستعين refer to seeking absolute assistance from *Allah* U only, and is seeking assistance only from only Prophets and *Awliya* regarded as *Shirk*? Are the Prophets and *Awliya* only not *Allah* U? So according to the *Wahabies*, besides the Prophets and the *Awliya*, the rest of the creation are *Allah* U, or the is the *Ayah* as it takes the name of these two groups that it is *Shirk* to seek any aid from them and permissible (to seek assistance) from the rest?

It is not so! If seeking assistance is limited absolutely only to *Allah* U and forbidden from His creation, then whatever form of aid is sort from anyone other than *Allah*U will always be *Shirk*. Whether it be from human beings or animals, dead or alive, person or attribute, action or condition, they are all other than *Allah* U. Now, what is your answer to the *Ayah-e-Kareema* where Almighty *Allah* U States:

واستعينوا بالصبر و الصلوة *

Seek help from Sabr (patience) and Salaah.

Is *Sabr* (regarded as) *Allah* U that you are ordered to seek assistance from it or is *Salaah* (regarded as) *Allah* U that we are ordered to seek aid from it?

Allah U States in another *Ayah*:

و تعاونوا على البرّ و التقوى *

Assist one another in good deeds and piety.

Excuse me sir! If it is absolutely impossible to receive any help from other than *Allah* U, then what is the meaning of this Command of *Allah* U? If it is possible to get assistance from them, then why does the stomach pain?

There are countless *Ahadith* that clearly command the seeking of assistance from things other than *Allah* U. I will list a few here:

- Assist the evening *Ibadah* with the Morning Prayer,
- Seek assistance from the late night prayer (*Tahajjud*),
- Seek assistance from recording knowledge. (Notations),
- Seek assistance from the food of *Sehri*,
- Seek assistance from the mid-day siesta (*Qaylola*),
- Seek assistance from charity (*Sadqa*),
- Assist yourself by not providing clothing to your women so that they are without them. (*Fitna*),
- Assist yourself by not begging. (Self-sufficiency)

Are all these things the "Lord" of the *Wahabies*, that it is commanded to seek assistance from them? If you cannot remember these *Ahadith*, then listen to them from me.

Hadith no.1

البخارى و النسائى عن ابوهريرة رضى الله تعالى عنه عن النبي صلى الله تعالى عليه

و سلّم استعينوا بالغداوة والروحة و شيئ من الدلجة *

Sayyiduna Abu-Hurayra t ***narrates from Sayyiduna***

Rasoolullah r ***"Seek Assistance from the morning,***

evening and close to the morning (Tahajjud) prayers".

(Bukhari and Nisaa'ee)

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Hadith no. 2 and 3

الترمدى عن ابوهريره و عن ابن عبّاس رضى الله تعالى عنهم عن النبى صلى الله

تعالى عليه و سلّم استعن بيمينك على حفظك *

Sayyiduna Ibne Abbas t ***narrates from Sayyiduna Rasoolullah*** r ***"Assist your memory by making notations". (Tirmidi)***

Hadith no. 4

ابن ماجه والحاكم والطبرانى في الكبير والبيهقى في شعب الايمان عن ابن عبّاس رضى الله تعالى عنه عن النبى صلى الله تعالى عليه و سلّم استعينوا الطعام السحر على صيام النهار و بالقيلولة على قيام الليل *

Ibne Maaja t***, Haakim*** t ***and Tabraani*** t ***state in Al-Kabeer and Bayhaqi*** t ***states in Shou'bul-Imaan, that Sayyiduna***

Ibne Abbaas t ***narrates from Sayyiduna Rasoolullah*** r***,***

"Seek assistance from Sehri for the days fast and from

siesta for the nights Ibadah". (Ibne-Maaja)

Hadith no. 5

الديلمى في مسند الفردوس عن عبد الله ابن عمررضى الله تعالى عنهما عن النبي صلى الله تعالى عليه و سلّم استعينوا على الرزق بالصدقة *

Imam Daylami t ***in Musnadul-Firdous directly narrates from Sayyiduna Abdullah ibne Omar*** t ***who reports from Sayyiduna Rasoolullah*** r ***that, "Assist your Rizq by giving charity". (Daylami)***

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Hadith no. 6

ابن عدى في الكامل عن انس ابن مالك رضى الله تعالى عنه عن النبي صلى الله تعالى

عليه وسلّم استعينوا على النساء بالعرى فانّ إحداهن إذا كثرت ثيابها و أحسنت زينتها أعجبها الخروج *

Imam Ibne-Adi t ***records in Al-Kaamil that Sayyiduna Anas ibne Maalik*** t ***narrates from Sayyiduna Rasoolullah*** r ***"Assist yourself by not giving your women excessive clothing when she sits at home. If women get many clothes then she would like***

to dress up and leave her home to display her garb".

Hadith no. 7, 8, 9 and 10

الطبرانی في الكبير والعقيلی وابن عدی و أبو نعيم في الحلية والبيهقی في الشعب الإيمان عن معاذ ابن جبل و الخطيب عن ابن عبّاس و الخلعی في فوائده عن أمير المؤمنين علی المرتضی و الخرائطی في اعتلال القلوب عن أمير المؤمنين عمر الفاروق رضی الله تعالی عنهم عن النبي صلی الله تعالی عليه و سلّم استعينوا علی إنجاح الحوائج بالكتمان *

Tabraani t ***in Al-Kabeer, Aqeeli*** t***, Ibne-Adi*** t ***and Abu-Na'eem*** t ***in Hilya, Imam Bayhaqi*** t ***in Shou'bul-Imaan narrates from Sayyiduna Mu'aaz ibne Jabal*** t***. Khateeb*** t ***narrates from Ibne Abbaas*** t ***and Khal'ee*** t ***in his Fawaa'id narrates from Ameeril Moh'mineen Sayyiduna Ali Al-Murtudah*** t***. Khara'itee*** t ***in Ah'tadaalul-Quloob***

directly narrates from Ameeril Moh'mineen Sayyiduna

Omar Al-Farooq t ***the Beloved Nabi*** r ***said, "Success***

of intentions are in keeping them a secret. So assist

yourself from not exposing those secrets".

These 10 *Ahadith* refer to **seeking help from actions** (أفعال). Now, I will quote 20 *Ahadith* relating to **seeking help from persons** so that the total will be 30*Ahadith.*

Hadith no. 11

Imam Ahmad t, *Imam Abu-Da'ood* t and *Imam Ibne Maaja* t with a *Sanad-e-Sahih* narrates from *Ummul-Moh'mineen Sayyidah Ayesha Siddiqah* رضی الله تعالی عنها that *Sayyiduna Rasoolullah* r said:

أنا لا نستعين بمشرك *

We do not seek any help from the Mushrik.

If *Isti'aanat* (seeking help) was also forbidden from a *Muslim*, then why does the *Hadith* specify the *Mushrik*? *Sayyiduna Omar Al-Farooq* t had a Christian slave *Watheeq*, who was very trustworthy regarding worldly matters. *Ameeril-Moh'mineen* t once said to him:

اسلم استعن بك على أمانة المسلمين *

Become a Muslim so that I may seek your assistance with

the Amana (entrusted monies) of the Muslim.

He refused and *Sayyiduna Omar* t said, ***"We will not seek any help from a Kaafir".***

Hadith no. 12

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Imam Bukhari t in *Taaree'kh* narrates from *Sayyiduna Habeeb bin Yasaaf* t that *Sayyiduna Rasoolullah* r said:

أنا لا نستعين بالمشركين على المشركين * ورواه الأمام احمد أيضا

We do not seek assistance from the Mushrik in

matters regarding the Mushrik.

Hadith no. 13

It is recorded in *Sahih Bukhari, Sahih Muslim* and *Sunan-e-Nisaa'ee* that a few Arab tribes came for some assistance from the *Prophet of Allah* r, who assisted them.

عن انس رضى الله تعالى عنه انّ النبي صلى الله تعالى عليه و سلّم اتاه رعل و ذكوان و عصية و بنو لحيان فزعموا انهم قد اسلموا واستمدوه على قومهم فامدّهم النبي صلى الله تعالى عليه و سلّم * الحديث

Sayyiduna Anas t ***narrates from Sayyiduna Rasoolullah*** r

that the clans of Ri'al, Zakwaan, Asiyyah and Banu Lahyaan came to him. They professed of their Islam and sought assistance for their families from the Prophet of Allah r,

and he assisted them.

Hadith no. 14

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Sahih Muslim, Abu-Da'ood, Ibne Maaja and *Tabraani* in *Muh'jam-e-Kabeer* narrate from *Sayyiduna Rabee'ah bin Kaab Aslami* t that *Sayyiduna Rasoolullah*r once said to him *(Kaab Aslami)*: ***"Ask what you desire and I will give it to you".*** I said, ***"I ask of you that I be in your company in Jannah".*** TheBeloved *Nabi* r replied, ***"Is there anything else you desire?"*** I said, ***"That is all I desire".*** *Sayyiduna Rasoolullah* r said, ***"Assist me by making excessive Sojood".***

قال كنت أبيت مع رسول الله صلى الله تعالى عليه و سلّم فأتيته بوضوئه و حاجته ،

فقال لي سل و لفظ الطبراني فقال يوما يا ربيعه! سلني فاعطيك ، رجعنا الى لفظ مسلم ، قال فقلت ، اسئالك مرافقتك في الجنة ، قال أوغير ذاك؟ قلت هو ذالك قال فاعنّي على نفسك بكثرت السجود *

Sayyiduna Rabee'ah t ***says that "I always spent the nights***

with the Prophet of Allah r. ***One night, I presented water to***

him for Istinja and Wudu. He r ***said to me, 'Ask!'***

and the words of Tabraani are,

'O Rabee'ah! Ask me what you desire and I will grant you'.

We revert back to the words of Sahih Muslim,

'Then I (Rabee'ah) asked, 'I seek your company in Jannah'.

The Prophet of Allah *r* ***asked, 'Is there any other request?'***

I replied, 'That is all I desire' The Beloved r ***then replied,***

'Then you assist me by making excessive Sojood'".

Alhamdulillah! Every word of this *Sahih Hadith Shareef* refutes the false *Wahabi* belief. *Sayyiduna Rasoolullah* r said اعنّى, *“assist me”* and this is called***Isti'aanat***.

Another important fact is that the Beloved *Prophet of Allah* r said سل *“ask what you desire”*. This command has no restrictions or limitations. It is a general option to ask for anything. It is explicitly clear from this *Sahih Hadith* that Almighty *Allah* U has blessed *Sayyiduna Rasoolullah* r with the authority to grant the desire of this world and the *Akhirah.*

Why would the *Nabi* r say ***Sal*** *"Ask"* unconditionally if he did not possess the authority to grant desires? Surely a *Prophet of Allah* r will not declare or claim any quality that is exclusive to *Allah* U. This will be *Shirk* on his part. Is a Prophet sent by *Allah* U to abolish *Shirk* or to establish it? It is so unfortunate that the*Wahabies* cannot understand a clear and simple *Sahih Hadith*.

Sheikh-e-Muhaqqiq Allama Abdul Haq Muhaddith Dehlawi t states in his commentary of *Mishkaat Shareef* under the above *Hadith Shareef*:

از اطلاق سوال کہ فرمودہ سل بخواہ تخصیص نکرد بمطلوبی خاص معلوم می شود کہ کارہا ہمہ بدست
ہمت وکرامت اوست صلی اللہ تعالی علیہ وسلم ہرچہ خواہد وہرکرا خواہد باذن پروردگار خود دہد

“Sal” (ask) is an unconditional question. There are no limitations or restrictions attached to it. This is to

understand that it is within the power and authority

of Sayyiduna Rasoolullah r ***to grant the desire. Whatever***

and whomever the Nabi r ***desires, he can grant it, by***

the Permission of Allah U

Imam Sharfudeen Boseeri t, in his famous *Qasidah Burdah,* states:

فانّ من جودك الدّنيا و ضرّتها و من علومك علم اللوح و القلم

This world and the Akhirah, comprises of his* r *generosity. And the knowledge of the Lauh and Qalam is from his* r *knowledge.

Allama Mulla Ali Qaari t, in his *Mirqaat Shar'ha Mishkaat*, states:

الأمر بالسوال يؤخذ من إطلاقه صلى الله تعالى و آله و سلّم

انّ الله تعالى مكّنه من اعطاء كلّ ما اراد من خزائن الحق *

***When Sayyiduna Rasoolullah* r *ordered to ask unconditionally, signals that Allah* U *has granted power to His Beloved Nabi* r *to give whatever he wishes from the Treasury of Allah* U.**

He then writes:

و ذكر ابن سبع في خصائصه و غيره انّ الله تعالى اقطعه ارض الجنّة

يعطى منها ماشآء من يشآء *

And Imam Ibne-Sab'ah* t *and other Ulama have mentioned

about the exclusivity of the Holy Prophet* r *that Allah* U *has granted Jannah to His Beloved Nabi* r *as his estate so that

he may give whatever to whomever he desires.

Imam-e-Ajal Sayyidi Ibne Hajr Makki t, in his *Jo'haral-Munazzam*, states:

انه صلى الله تعالى عليه و سلّم خليفة الله الّذى جعل خزائن كرمه و موائد نعمه طوع يديه و تحت ارادته يعطى منها من يشآء و يمنع من يشآء *

Verily, Sayyiduna Rasoolullah* r *is the Khalifa (representative)

of Allah* U. *Almighty Allah* U *has entrusted the Treasury of

His Mercies and Bounties under the command of His Beloved Nabi's* r *hands. His Nabi* r *may grant from it to whom he

may desire and not give to whom he pleases.

There are numerous explanatory notes of the *A'imma, Ulama, Awliya* and Mystics on this subject. One may read my *Kitaab,*

سلطنت المصطفى في ملكوت كلّ الورى (1297 Hijri) if one desires the *Noor* to enlighten one's insight of *Imaan* by understanding the truth.

Sayyiduna Ra'beeh bin Kaab t himself asked the Beloved *Prophet* r for *Jannah* when he requested:

اسئالك مرافقتك في الجنة *

Ya Rasoolullah r***! I request of your company in Jannah.***

Recently, I compiled a book اكمال الطّامة على شرك سوّى بالامور العامّة (1311 Hijri) in reply to a similar question that came from Delhi. With the Mercy of *Allah* U, I have presented 360 *Ayaat* and *Ahadith* as proof refuting the claim of the *Wahabies*. ***According to the Wahabi corrupt beliefs***, all the Angels and Prophets to*Sayyiduna Rasoolullah* r and even Almighty *Allah* U are not safe from *Shirk.* These corrupt beliefs are found in their books and I have refuted them with authentic proofs from the *Holy Quraan*, *Hadith Shareef* and teachings of the illustrious Scholars of *Islam*.

و لاحول ولاقوّة الا بالله العلى العظيم

We are well aware of that religion (Wahabi) which regards it Shirk for the Beloved Nabi r **to reach the Divine Presence**

of Allah U.

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Hadith nos. 15 to 28

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In these following 14 *Ahadith*, *Sayyiduna Rasoolullah* r states:

اطلبوا الخير عند حسان الوجوه *

Seek virtues from those with a beautiful face.

و في لفظ اطلبوا الخير والحوائج من حسان الوجوه *

Ask for virtues and desires from those with a beautiful face.

و في لفظ اطلبوا الحاجات عند حسان الوجوه *

Ask the handsome ones for your desires.

وفي لفظ اذا ابتغيتم المعروف فاطلبوه عند حسان الوجوه *

When you require virtue, request it from the handsome face.

و في لفظ اذا طلبتم الحاجات فاطلبوها عند حسان الوجوه *

When you look for desires look for them by the handsome faces.

وفي لفظ بزيادة فان قضى حاجتك قضاها بوجه طلق وان ردّك ردّك بوجه طلق *

That, a handsome person will smilingly fulfill or reject

your desires.

-

Source of Hadith no. 15

أخرجه الامام البخاري في التاريخ و ابوبكر بن ابى الدنيا في قضاء الحوائج وابو يعلى في مسنده والطبرانى في الكبير ولاعقيلى وابن عدى والبيهقى في شعب الايمان وابن عساكر عن امّ المؤمنين الصدّيقه رضى الله تعالى عنها *

This Hadith is recorded by Imam Bukhari t ***in Taaree'kh, Abu-Bakr bin Abi-Duniya*** t ***in Qada-e-Hawaa'ij, Abu-Yah'li*** t ***in Musnad, Tabraani*** t ***in Kabeer, Aqeeli*** t, ***Ibne Adi*** t ***and Bayhaqi*** t ***in Shoubul-Emaan and Ibne Asakir*** t ***narrates from Ummul-Moh'mineen Sayyadah Ayesha Siddiqah*** رضى الله تعالى عنها

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Source of Hadith no. 16

و عبد بن حميد في مسنده وابن حبّان في الضعفاء وابن عدى في الكامل والسلفى في الطوريات عن عبد الله بن عمر الفاروق رضى الله تعالى عنهما *

And Abdu bin Hameed t ***records in his Musnad, Ibne Habbaan*** t ***in Do'afa and Ibne Adi*** t ***in Kaamil and Salafi*** t ***in Tou'riyaat narrates this Hadith from Sayyiduna Abdullah ibne Omar Al-Farooq*** t.

Source of Hadith no. 17

و ابن عساكر وكذا الخطيب في تاريخهما عن انس ابن مالك بلفظ التمسوا *

and Ibne Asakir t ***and Khateeb*** t ***both record in their Taaree'kh and narrate from Sayyiduna Anas ibne Maalik*** t ***with the word "Iltamaso".***

-

Source of Hadith no. 18

والطّبرانى في الاوسط والعقيلى والخرائطى في اعتلال القلوب وتمام في فوائده وابوسهل عبدالصمد بن عبدالرحمان البزّار في جزئه وصاحب المهروانيات عن جابر بن عبدالله*

And it is recorded by Tabraani t ***in Al-Awsat, Al-Aqeeli*** t ***and***

Al-Khara'iti in Ah'talaal-al-Qoloob, Imam Tamaam t ***in his Fawaa'id, Abu-Sahal Abdus Samad bin Abdur Rahmaan Baz'zaar*** t ***in his Jaza and Sahibul-Mahru'waaniyaat***

narrates from Sayyiduna Jaabir bin Abdullah t

Source of Hadith no. 19

و الدارقطنى في الافراد بلفظ ابتغوا والعقيلى وابن ابى الدنيا في قضاء الحوائج والطبرانى في الاوسط وتمام والخطيب في رواية مالك عن ابىهريرة *

And Dara-Qutni t ***records in Afraad with the word "Ib'tagho", Al-Aqeeli*** t ***and Ibne Abi-Duniya*** t ***in Qada-e-Hawaa'ij, Tabraani*** t ***in Awsat, Tamaam and Khateeb*** t ***with the narrations of Maalik*** t***, narrate from Sayyiduna***

Abu-Hurayra t

Source of Hadith no. 20

وابن النجار في تاريخه عن أمير المؤمنين على المرتضى *

And Ibne-Najjaar t ***in his Taaree'kh narrates from***

Ameeril-Moh'mineen Sayyiduna Ali Al-Murtudah t

Source of Hadith no. 21

والطّبرانى فى الكبير   عن بزيد بن خصيفه عن ابيه عن جدّة ابىحصيفة بلفظ التمسوا

And Tabraani t ***in Kabeer narrates from Sayyiduna Yazeed bin Husayfa*** t ***who narrates from his father and he narrates from his father Abi-Husayfa*** t***with the word "Iltamaso"***

Source of Hadith no. 22

وتمام في الفوائد عن أبى بكرة *

Muhaddith Tamaam t ***in his Fawaa'id narrates***

from Sayyiduna Abu-Bikrah t

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Source of Hadith no. 23

والخطيب وتمام لفظه التمسوا والبيهقى فى الشعب والطبرانى فى الكبير عن عبدالله بن عبّاس هذا الاخير منهم خاصة عن ابن عبّاس باللفظ الثانى *

And Khateeb t ***and Tamaam*** t ***with the word "Iltamaso", Bayhaqi*** t ***in Shoubul-Imaan and Tabraani*** t ***in Kabeer narrate from Sayyiduna Abdullah ibne Abbaas*** t ***. The last Muhaddith (Tabraani) specifically narrates this Hadith from Sayyiduna Abdullah ibne Abbaas*** t ***with a second word.***

-

Source of Hadith no. 24

وابن عدی عن ام المؤمنین باللفظ الثالث واخرجه ابن عدیفی الکامل والبیهقی فی الشعب عن عبدالله بن جواد باللفظ الرابع *

And Ibne Adi t ***narrates from Ummul-Moh'mineen Sayyadah Ayesha Siddiqah*** رضی الله عنها ***with a third word which Ibne Adi*** t ***records in Kaamil and Bayhaqi*** t ***in Shoubul-Imaan narrates from Sayyiduna Abdullah bin Jawaad*** t ***with a fourth word.***

-

Source of Hadith no. 25

واحمد بن منیع فی مسنده عن الحجاج بن یزید عن ابیه یزیدالقسملی باللفظ الخامس

And Ahmad bin Maneeh t ***in his Musnad narrates from Hijjaaj bin Yazeed*** t ***who narrates from his father Yazeed***

al-Qasmali t ***with a fifth word.***

رضی الله تعالی عنهم اجمعین هذا کلها مسندات *

May Allah U ***be pleased with all of them. These quotations were all from the authentic books of Hadith Shareef (Musnads).***

-

Source of Hadith no. 26

وابوبکر بن ابیشیبة فی مصنفه عن ابن مصعب الانصاری *

And Abu-Bakr bin Ibne-Shaybah t ***in his Musannaf narrates***

from Sayyiduna Ibne Mus'ab Al-Ansaari t

-

Source of Hadith no. 27

وعن عطاء *

And Ata t ***narrates***

-

Source of Hadith no. 28

وعن الزهرى مرسلات *

And Imam Zahri t ***narrates. These Ahadith are Mursal (forwarded)***

Imam Haafiz Jalaaludeen Suyuti t states:

الحديث فى نقدي حسن صحيح *

According to my understanding, this Hadith is Hasan Sahih (approved and sound).

Imam Ahmad Raza t states:

قلت و قوله هذا لاشك حسن صحيح فقد بلغ حدّ التواتر إلى رأى *

I say that that there is no doubt in the comment of Imam Jalaludeen Suyuti t ***that the Hadith is Hasan Sahih because its***

narration has reached the stage of Tawatur (recurrence), and hence, it will be given preference over Ra'ee (views).

Translator's note:

The scholarly argument and references of Ala'Hadrat Imam Hafiz Ahmed Raza Al-Qaadiri Barkaati t ***gives the reader a clear picture of his vast encyclopedic and Divinely blessed knowledge. Almighty Allah*** U ***certainly decorated this Mujaddid with Ilme-Ladunni. He was an incredible genius with a deep insight in every science of knowledge, especially of the Holy Quran, Hadith Shareef and Fiqah. Have you ever***

seen or read a scholastic approach by any scholar with such great perspicacity and detailed references? May the Merciful Allah* U *sanctify his soul Aameen.

Sayyiduna Abdullah ibne Rawaha t or *Sayyiduna Has'saan ibne Thaabit* t state:

قد سمعنا نبيّنا قال قولا　　هو من يطلب الحوائج راحة

اعتدوا و اطلبوا الحوائج　　ممن زين الله وجه بصباحة *

Verily, we heard our Nabi* r *say that it is the tranquility of

the seekers. He said, "Seek your desires from those whose

faces Allah* U *has beautified with fairness and attraction".

(*Narrated by Imam Al-Askari)*

Hadith no. 29

Sayyiduna Rasoolullah r states:

اطلبوا الفضل عند رحماء من امّتي تعيشوا فى اكنافهم فانّ فيهم رحمتي *

Seek excellence from the tender-hearted people of my Ummah. Live close to them because you will find my mercy in them.

It is stated in another *Hadith*:

و في لفظ اطلبوا الحوائج الى ذوى الرّحمة من امّتي يرزقوا و تنجحوا *

Seek your desires from the tender-hearted persons of

my Ummah, you will receive sustenance and

fulfillment of desires.

Another *Hadith* states:

و في لفظ قال صلى الله تعالى عليه وسلّم يقول الله عزّ و جلّ اطلبوا الفضل من الرحماء من عبادي تعيشوا في اكنافهم فأنّي جعلت فيهم رحمتي *

The Glorious Allah* U *States, "Ask for excellence from My kind-hearted servants. Enjoy life in their company because

I have left My mercy with them".

The sources and chain of narrators of the above *Hadith Shareef* are as follows:

رواه بلفظ الاول ابن حبّان و الخرائطي فى مكارم الاخلاق و القضائى فى مسند الشهاب و الحاكم فى التاريخ و ابو الحسن الموصلى و بالثانى العقيلى و الطبرانى فى الاوسط وبالثالث العقيلى كلهم عن ابى سعيد الخدرى رضى الله تعالى عنه *

The first is recorded by Ibne Habbaan* t *and Khara'iti* t *in Makarimul-Akhlaaq, Qada'ee* t *in Musnad-e-Shihaab, Haakim* t *in Taaree'kh and Abul-Hasan Mousali* t*. With

***the second word, it is recorded by Aqeeli* t *and Tabraani* t**

in Awsat and with the third word Aqeeli* t *reports. All of

them narrate from Sayyiduna Abu-Saeed Al-Khudri* t*.

Hadith no. 30

-

Sayyidul-Alameen Mustafa r states:

اطلبوا المعروف من رحماء امّتي تعيشوا فى اكنلفهم *

Ask my tender-hearted followers for virtues and charity.

Live in peace in their company.

اخرجه الحاكم فى المستدرك عن على المرتضى كرم الله وجهه الاسنى *

***This Hadith Shareef is recorded by Haakim* t *in Mustadrak and narrated from Sayyiduna Ali Al-Murtudah* t**

Where are the eyes of justice? Look at the clarity of these 17 *Ahadith* with *Imaan*. *Sayyiduna Rasoolullah* r distinctly orders us to seek assistance (استعانت), virtues and excellence from the kind-hearted servants of his *Ummah*. They will happily fulfill your desires. Request from them sustenance and they will give it to you. They will grant you your desires. There is peace and tranquility in their company. There is joy to live with them. O *Allah* U! What is the meaning of *Isti'aanat* and what*Isti'aanat* is greater than this? Who are more soft-hearted than the *Awliya* in this *Ummah* that *Isti'aanat* from them will be recommended so that to seek assistance from them will be ordered?

Alhamdullilah! The sun of truth has unveiled itself with great brightness towards which the kind *Rasool* r of the Affectionate Lord U calls the *Ummah.*

If you are Haraam, so be it!

All Praise is due to *Allah* U! By His Mercy, as promised, I have presented **30** *Ahadith*. I would like to present another three to make it an odd number **(33)**because the *Hadith Shareef* says that *Allah* U loves an odd number.

-

Hadith no. 31

Sayyiduna Rasoolullah r states:

اذا اضلّ احدكم شيئاً او اراد عوناً و هو بارضٍ ليس بها انيسٌ فليقل يا عباد الله! اعينوني ، يا عباد الله! اعينوني ، يا عباد الله! اعينوني ، فانّ لله عباداً لايراهم *

When anyone of you loses something and require help in a remote place where there is no help, then call out: "O servants of Allah! Assist me! O servants of Allah! Assist me! O servants of Allah! Assist me!" because there are some servants of

Allah* U *that you cannot see.

روا‌ه الطبراني عن عتبه بن غزوان رضی الله تعالی عنه *

***Imam Tabraani* t *narrates this Hadith Shareef from Sayyiduna Otba bin Ghazwaan* t.**

Hadith no. 32

-

Sayyiduna Rasoolullah r states that when your animal runs away in the jungle then this is how you (seek assistance):

فلیناد یا عباد الله! احبسوا *

Call out, "O servants of Allah! Catch it (the animal)".

رواه ابن السّني عن عبد الله ابن مسعود رضی الله تعالی عنه *

***Ibnus-Sani* t *narrates this Hadith Shareef from Sayyiduna Abdullah ibne Mas'ood* t**

-

Hadith no 33

Sayyiduna Rasoolullah r teaches how to call out:

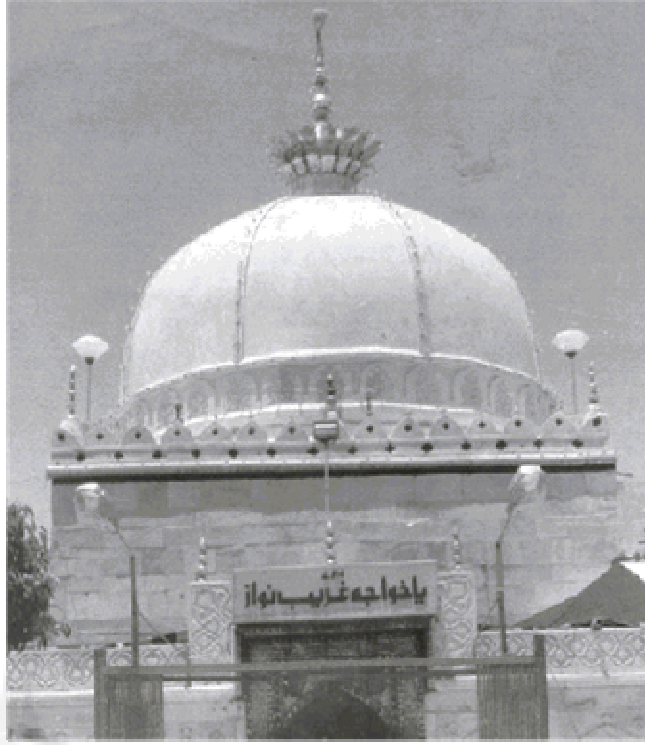
اعینوا یا عباد الله ! *

Help me, O servants of Allah!

رواه ابن ابیشیبة و البزار عن عبدالله ابن عبّاس رضی الله تعالی عنهما *

***Ibne Abi-Shaybah* t *and Bazaar* t *narrates this Hadith Shareef from Sayyiduna Abdullah ibne Abbaas* t**

The above *Ahadith* were narrated by three *Sahaba* and are fully accepted by all the illustrious *Ulama* of the past. One can read a more detailed explanation on this subject and understand the true meaning and wisdom of these *Ahadith* explained in my *Kitaab*,

انهار الأنوار من يم الصلوة الأسرار (1305 Hijri). In this *Kitaab* I have also explained the *Imaan* brightening *Hadith Shareef*, يا محمد ! انى توجّهت بك الى ربي الخ. This is the most famous, explicit, *Sahih* and greatest *Hadith Shareef* on the subject of *Isti'aanat*. The noble *Imams* of *Deen* always use this *Hadith Shareef* in their arguments to establish the permissibility of *Isti'aanat.* In the above *Kitaab*, I have explained this *Hadith Shareef* in great detail and deliberately left it out here because of fear that this answer becoming too lengthy.

The Patron of the Poor

(Shahensha-e-Hindustaan Khaja Ghareeb Nawaaz** t**)

أقوال العلماء

OPINION OF THE ULAMA

There are hundreds of comment and proofs of the *Ahle-Sunnat A'imma* and *Ulama* found in numerous *Kitaabs* on this subject. These were presented to the*Wahabies* on numerous occasions. They have seen it, read it, heard it and understood it but to this day, failed to accept or answer to it. *Insha-Allah*! They will not be able to answer these till *Qiyamah.*

Here, I will present a list of the names of great *Imams* and *Ulama* along with their undisputed and authentic *Kitaabs* in which they have proven the legality of*Isti'aanat*.

1. *Shifa-us-Siqaam by Imam Allama Mujtahid Fahama Sayyidi Taqi-ud-deen Ali bin Abdul-Kaafi Subki* t

2. *Kitaabul-Azkaar by Imam-e-Ajal Sayyidi Abu-Zakariyyah Nawawi* t

3. *Ahya-ul-Uloom etc. by Imamul-Anaam Hujjatul-Islam Qutbul-Wajood Muhammad Al-Ghazaali* t

4. *Rodatur-Rayaheen,*

5. *Khulasatul-Mafakhir,*

6. *Nashrul-Mohasin by Imam-e-Ajal Arife-Billah Faqee-e-Muhaqqiq Abdullah bin Asad Yafa'ee* t

7. *Hisne-Haseen by Imam Shamsudeen Abul-Khair ibne Jazri* t ***8***. *Mud'khal by Imam Ibnul-Haaj Muhammad Abdari Makki* t

9. *Mawahibul-Ladinnayah and*

10. *Manhe-Muhammadiyyah by Imam Ahmad Qastalaani* t

11. *Afdalul-Qura li Qira-Ummul-Qura,*

12. *Joharul-Munzam and*

13. *Oqoodul-Jimaam by Imam Arife-Billah Sayyidi Ibne-Hajr Makki* t

14. *Mizaan-e-Shareeat-e-Kubra by Imam-e-Ajal Arife-Billah Abdul Wah'haab Sharaani* t

15. *Hirze-Thameen by Imam Muhaddith Mullah Ali Qaari*

Makki t

16. *Majma'ul Bihaarul-Amwaar by Imam Allama Taahir Fatni*t

17. *Lam'aatul-Tanqeeh,*

18. *Ash'atul-Lam'aat,*

19. *Jazbul-Qoloob,*

20. *Majma'ol Barkaat and*

21. *Madarijun-Nobuwwah etc. by Imam Sheikh-ush Shoyuokhe Ulama-e-Hind Muhaqqiq Abdul Haqq Muhadith Dehlawi* t

22. *Fatawa-e-Khairiyyah by Imam Allama Khairul-ud-Deen Ramli* t

23. *Maraqi'ul Falah by Imam Hasan Wafa'ee Sharambalani* t

24. *Matale'ul Masarrat by Imam Allama Faasi* t

25. *Sharha-Mawahib by Imam Allama Muhammad Zurqani* t

26. *Naseemur-Riyaad by Imam Allama Shahaabudeen Khafaaji*t

There are too many other references of the *Ulama-e-Kiraam* and *Sa'daat* of *Islam* to mention. Their proofs and explanations of the legality of *Isti'aanat* echoes on the earth and in the skies. If one does not possess the knowledge to read and understand these books in Arabic then why not read and understand *Tas'heeh-ul-Masaa'il*, *Saifuj-Jab'baar* and *Bawariq-e-Muhammadiyyah* by *Taajul-Fohool Allama Fadle-Rasool Uthmaani Badayooni* t? These books are written the*Urdu* and *Farsi* language and are simple to understand. They were specifically written in refutation of the corrupt *Wahabi* beliefs on the subject of *Isti'aanat*. They were published numerous times and are easily available. These books have alerted and brightened the hearts of the true Believers and destroyed the sinister motives and conspiracy of the notorious *Wahabies*. I would also like to specifically refer to the excellent *Kitaab*, *Foyood-e-Arwah-e-Quds* in which hundreds of proofs of the *Azeeziyyah* family are mentioned.

For more information on this subject, my following *Kitaabs* may also be consulted,

1. حیات الموات فی بیان سماع الاموات **(1305 Hijri)**

2. انہار الانوار من یّم صلوۃ الاسرار **(1305 Hijri)**

3.ا لانتباہ فی حلّ نداء یارسول اللہ انوار **(1344 Hijri)**

4. الاھلال لفیض الاولیاء بعد الوصال **(1303 Hijri)**

5. الامن و العلی لناعتی المصطفی بدافع البلاء **(1311 Hijri)**

6. سلطنۃ المصطفی فی ملکوت کلّ الوری **(1297 Hijri)**

I have time and again dealt with this subject in the above *Kitaabs* with proofs and references from the distinguished *Imams* and *Ulama* of *Islam*. It is not necessary for me to repeat them here. There is a library full of references from *Sheikh-e-Muhaqqiq Moulana Abdul-Haqq Muhaddith Dehlawi* t, *Imam Allama Muhaddith Mullah Ali Qaari Makki* t and *Imam Shamsul-Ulama Allama Ibne-Hajar Makki* t and other *Ulama* and *Awliya* concerning ***Hadith no 14***.

In reality, there is an ocean of information on the legality of *Isti'aanat*. What can be said about the dirty eyes that cannot see the vast ocean? The *Wahabi* should soberly look at *Sheikh-e-Muhaqqiq Moulana Abdul-Haqq Muhaddith Dehlawi's* t translation of *Mish'kaat Shareef*. He gives the reference of the eminent *Awliya-Allah* and comments:

آن چه مروی و محکی است از مشائخ اہل کشف در استمداد از ارواح کمل و استفادہ از ان
خارج از حصر است و مذکور است در کتب و رسائل ایشان حاجت نیست کہ ان
را ذکر کنیم و شاید کہ منکر متعصب سود نہ کند او را کلمات ایشان عافانا اللہ من ذالک

The Masha'ikh-e-Ahle-Kashf have vastly commented on the seeking of Istimdaad and Isti'aanat from the souls of the

Awliya-e-Kaamileen. These are all outside the category of Hasr.

It is not necessary to mention here all that appears in their

Kitaabs and that which is agreed between them. The arrogant rejecters (Wahabies) are stubborn and will not benefit from it.

May Allah U protect us from such arrogance. Aameen!

Allah U is Great! These *Wahabies* have become so unfortunate and blind that they cannot see for themselves and benefit from the teachings of great *Ulama* and *Orafa* of *Islam*. The reality of the matter is that it is exactly the same. If one does not agree with me, then try to convince them by yourself. Let alone all these references, I will test their *Imaan* with only one quotation of the beloved son of *Sayyiduna Rasoolullah* r, who is the Fountain of Excellence, Axis of the *Awliya-Allah* U, Pivot of the *Abdaal*, Master of the *Afraad*, Treasury of Allah's U Secrets, Ocean of Wisdom, *Imam* of *Shari'ah* and the Brilliant Sun of *Haqiqah, Qubtul-Aqtaab, Sayyiduna Ghousal-A'zam Sayyid Sheikh Abu-Muhammad Abdul-Qaadir Hasani Husaini Jilaani Baghdadi* t. This quotation is not recorded in any ordinary *Kitaab* by any

unknown author. Great and illustrious *Imams* and *Awliya* of this *Ummah* record this in their famous *Kitaabs*. They are:

1. *Imam-e-Ajal Arife-Billah Muhaddith Faqhi Sayyiduna Imam Abul-Hasan Noorudeen Ali bin Jareer Lakh'mi Shat'nooni t* in his *Bahjatul-Asraar Shareef.*
2. *Imam-e-Akram Sheikhul-Foqaha Fardul-Orafa Sayyiduna Imam Abdullah bin As'ad Yafa'ee Shafa'ee Makki* t in his *Khulasatul-Mafakhir.*
3. *Muhaddith-e-Kabeer Sheikhul-Haram Moulana Mullah Ali Qaari Hanafi Al-Hirwi Makki* t in his *Nuzhatul-Khaatirul-Faatir.*
4. *Baqiyatus-Salf Jaleelush-Sharf Moulana Abul-Ma'aali Qaaderi* t in his *Tohfa-e-Qaaderiyyah.*
5. *Sheikhush-Shoyookh Muhaqqiq Faqi Arif-e-Nabeel Imam Abdul-Haqq Muhaddith Dehlawi* t in his *Akhbaar-al-Akhyaar and Zubdatul-Aa'thaar.*

قدسنا الله تعالى باسرارهم و افاض علينا من بركاتهم وانوارهم

The great *Ghous, Sayyiduna Sheikh Abdul-Qaadir Jilaani* t, states:

من استغاث بي في كربة كشفت عنه ، و من ناداني باسمي في شدة فرّجت عنه ، من توسّل بي إلى الله في حاجة قضيت حاجته ، من صلّى ركعتين يقرء في كلّ ركعة بعد الفاتحة سورة الإخلاص احدى عشرة مرّة ثمّ يصلّى و يسلّم على النبي صلى الله تعالى عليه و سلّم بعد السلام من التشهّداحدى عشر ة مرّة و يذكره ثمّ يخطوا الى جهة العراق إحدى عشرة خطوة و يذكر اسمي و يذكر حاجته فانّها تقضى بإذن الله تعالى

Anyone who calls out to me in times of difficulties, it will be removed. If anyone takes my name at times of hardship and calls out, the hardship will be eased. And if anyone presents my Waseela in the Court of Allah* U *and makes Du'a, his desires will be fulfilled. If anyone performs two Rakaats of Salaah and recites Sura Ikhlaas eleven times after Sura Fateha in both Rakaats, then terminates the Salaah with Salaam and remembers Sayyiduna Rasoolullah by reading eleven times Salawaat (Durood Shareef) on him, thereafter, takes eleven steps towards the direction of Baghdad Shareef and takes my name and mentions your request, by the Command of the Merciful Allah* U*, your desire will be fulfilled.

Imam Ahmed Raza t (the author) comments:

يقول العبد صدقت ياسيّدي يامولائي رضى الله تعالى عنك و عن كلّ من كان لك و منك ، الحمد لله الّذى جعلك وارث ابيك المرسل رحمة و مولى النعمة ، وصلى الله تعالى

على ابيك و عليك وعلى كلّ من انتمى اليك و بارك و سلّم وشرف و كرم، آمين آمين يا ارحم الراحمين ، والحمدلله رب العلمين

This servant (Ahmad Raza) says, "O my Master! You have spoken the truth and may Allah U ***be pleased with you and***

all those who are with and from you. All Praises are for

Allah U ***who has made you the Waarith (Heir) to your***

Father (the Prophet r***), the mercy of the universe. May***

Allah U ***shower His Choicest Mercies, excellence and***

honour on your Father (the Nabi r***), on you and all***

those who are linked with you. Aameen! Aameen!

Hadrat Sheikh Abu-Ma'aali t in his narration's records the words of *Sayyiduna Sheikh Abdul-Qaadir Jilaani* t *Kashaf'tu, Farraj'tu and Qaday'tu* in the *Sigha*(Tense) of *Mutakal'lim* (first person). He translates them as follows:

عمر بزاز قدس سره میگوید شنیده ام از حضرت شیخ (عبدالقادر) رضی الله تعالیٰ عنه
دور کردانم آن کربت استغاثه کند کشفت عنه دور کردانم آن کربت را از وی و هر که در شدتے
بنام من ندا کند فرجت عنه خلاص بخشم اورا از آن شدت و هر که در حاجتے توسل بمن کند در حضرت
جل و علا قضیت لهٗ حاجت اورا بر آرم

Allama Mullah Ali Qaari Makki t, after recording this *Riwayah,* comments:

و قد جرّب ذالك مرارا فصحّ رضى الله تعالى عنه *

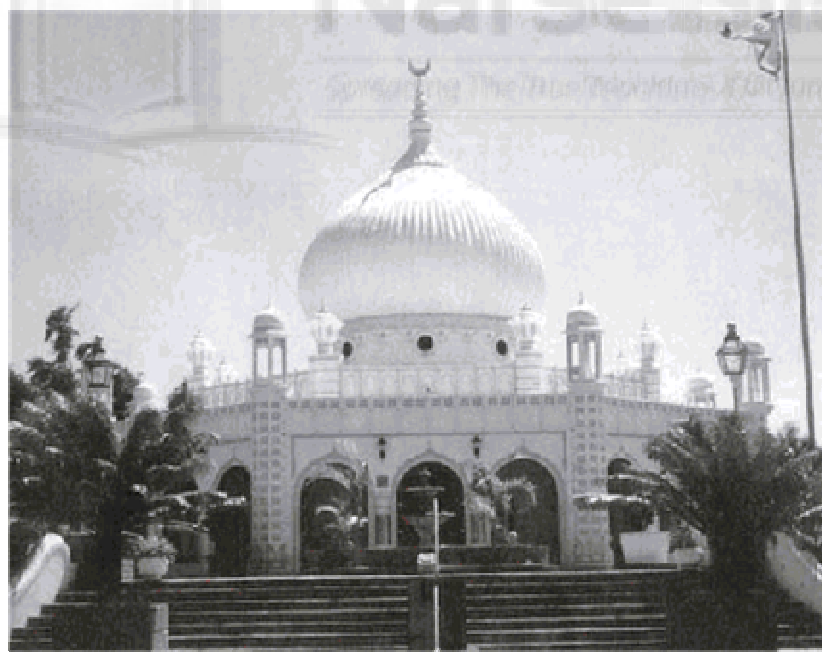
Verily, this was tested several times and proven as the Grand Sheikh said, "May Allah's U ***Pleasure be with the Sheikh".***

This *Faqeer* (*Ahmad Raza*) has written a brief book named

ازهار الانوار من صباء صلوة الاسرار *(1305 Hijri)* on the method of performing this *Salaah*. I have mentioned some secret points that unveil the mystical splendour in this*Salaah.* I have also written another detailed book on this *Salaah.* This book اتهار الانوار من يمّ صلوة الاسرار (1305 Hijri) has numerous proofs with references from the*Hadith Shareef*, comments of the illustrious *Imams* and Rulings of the *Shari'ah* regarding the performance of this *Salaah*. One may read this *Kitaab* and experience the Divinely blessed power of the Lord's U Inspired Knowledge.

All Praises and Glory is for the Almighty *Allah* U! Speak with *Imaan*! You (*Wahabies*) are insulting and accusing the very *Awliya* of Allah who have precisely intercepted your corrupt beliefs and called you arrogant rejecters. The teachings of these great personalities will have no impact on your blind heart.

لاحول ولاقوّة الا بالله العلى العظيم

However, my pen wants to continue to write more, but I fear that this topic will become very lengthy. Therefore, I will mention a few important and necessary points to conclude this answer.

The Charitable Ocean

(Khaja Gholaam Muhammad Soofi* t*)

يا ايها الذين أمنوا اتقوا الله و كونوا مع الصادقين (القرآن)

O believers! Fear Allah and join the company of the Truthful

قلوب الابرار قبور الاسرار

The hearts of the Awliya are the graves of Divine Secrets

IMPORTANT POINT

-

The *Wahabi* has initially misquoted the incident of *Hadrat Imam Sufyaan Thouri* t. *Allama Sha Abdul-Azeez Muhaddith Dehlawi* t in his *Fathul-Azeez* reports the correct incident as follows:

شیخ سفیان ثوری رحمة الله علیه در نماز شام امامت کرد چون ایاک نعبد
و ایاک نستعین گفت بے ہوش افتاد چون بخود آمد گفتند اے شیخ ترا چه
شده بود؟ گفت چون ایاک نعبد و ایاک نستعین گفتم ترسیدم که مرا گویند
که اے دروغ گو! چرا از طبیب داروی خواهی و از امیر روزی و از
بادشاه یاری می جوئی و لهذا بعضے از علما گفته اند که مرد را باید که شرم کند
از انکه هر روز و شب پنج نوبت در مواجهه پروردگار خود استاده دروغ گفته باشد
لیکن درینجا باید فهمید که استعانت از غیر بوجهے که اعتماد بر آن غیر
باشد و او را مظهر عون الهی نداند حرام است و اگر التفات محض بجانب حق است
و او را یکے از مظاهر عون دانسته و نظر به کارخانه اسباب و حکمت او تعالی در آن نموده
بغیر استعانت ظاهری نماید دور از عرفان نخواهد بود و در شرع نیز جائز و روا است و انبیا و اولیا
این نوع استعانت بغیر کرده اند و در حقیقت این نوع استعانت بغیر نیست بلکه استعانت بحضرت
حق است، لا غیره

***Sheikh Sufyaan Thouri* t *led the evening Salaah. He fell unconscious to the ground when he reached the Ayah,* اَيّاك نعبد و ايّاك نستعين*. When he regained consciousness, the people asked what had happened to him. He replied, "When I reached* ايّاك نستعين *(Thee do we ask for help) I feared that I may not be told, 'O liar! Why do you then take medicine from the Doctor, sustenance from the rich and assistance from the king?' Therefore, some Ulama state that man should be ashamed to Allah* U *that he stands in the presence of the Mighty Lord* U *five time a day and lie to Him. But it is Haraam to seek the assistance of anyone other than Allah* U *with a belief that that person is self-sufficient and is not a manifestation and medium of Allah's* U *Help. When seeking help from anyone, one must always bare in mind that ultimately, help comes from Allah* U *Who gives it through certain of His creations. This is the Hikmah of Allah* U *and is done in this way for reasons best known to Him. Though in appearance, help is sort from anyone but, in reality, it is Allah* U *who Gives the Help. This is not contrary to Irfaan (Wisdom) and permitted by the Shari'ah. The Noble Ambiya and Awliya had also sort such Isti'aanat. In reality, such Isti'aanat is not sought from Ghair (other than Allah* U*) but from Allah* U.**

It is typical of the *Wahabies* to present quotations incorrectly. It's a pity that they have done the same here too. If this *Riwayat* was correctly presented, then the facts and reality of the matter would have been apparent. To request assistance from anyone other than *Allah* will become *Shirk*. Thus, seeking medication from the doctor, seeking work from the wealthy or seeking justice from the law will all be *Shirk*. These are unavoidable things that everyone is involved in. Therefore, instead of using such terms of assistance, *Sheikh Thouri* t said, ***"Who will be a greater liar than I if I seek assistance from anyone other than Allah*** U". The ignorant *Wahabi* presents this as a proof to establish their corrupt beliefs while the same proof rejects their claims. They always do this to mislead the general unwary public on the concept of *Isti'aanat*. Was said so that the ignorant may not misunderstand and mislead anyone that *Isti'aanat* from the *Ambiya* is forbidden.

Open your eyes and see what *Sha Abdul Azeez Muhaddith Dehlawi* t explains after recording this incident. He says that *Isti'aanat* from *Ghair* (other than *Allah*U) is forbidden only if the *Ghair* is not regarded as the manifestations of *Allah's* U help and the *Ghair* assists absolutely with his own power and accord. But if this is not so, then there is no harm in seeking such assistance from the *Ghair* nor is it contrary to the laws of *Marifah*. In fact, no creation is free from such *Isti'aanat*. The exalted Prophets and noble *Awliya* themselves sought such *Isti'aanat*.

My respected Muslim brothers! Look at the ignorance and arrogance of these *Wahabies*. On one hand, they brand the *Muslims* as *Mushriks* for seeking help from the *Ambiya* and *Awliya*. But, on the other hand, it is *Imaan* for them to run to the doctors for medication when they are sick. When they are oppressed, they run to the Court of Law for justice. When they confront danger, they run to the police for protection, etc. They engage in a world of such aid, yet exclude all these from the *Hasr* of ایّاك نستعین . But, let a *Muslim* seek help from the *Ambiya* or *Awliya*, then the *Wahabi* machine of *Haraam* and *Shirk* will mercilessly leash out at the *Ummah* for this legitimate *Isti'aanat*. This is the only form of *Isti'aanat* that is regarded by them as included in the *Hasr* of ایّاك نستعین What sheer ignorance! According to the *Wahabies*, is the assistance sought from doctors, the police and the judges, etc. excluded from the *Hasr*, or *Allah* U forbid, the command of this *Ayah-e-Kareema* does not apply on them?

لاحول و لاقوّة الا باللہ العلی العظیم!

However, the rejecters know very well that this *Ayah-e-Kareema* does not absolutely reject *Isti'aanat* from *Ghair*. This can never be *Shirk* or forbidden. In fact, only *Isti'aanat-e-Haqiqiyya* is exclusive to Almighty *Allah* U. There are no restrictions in the sacred *Shar'ah* that prohibit the seeking of *Isti'aanat* from *Ambiya*and *Awliya*.

Unfortunately, the rejecters cunningly misquote *Ayaat* from the Holy *Quran* and intentionally try to mislead the common public. Their mission is to remove the love and honour of the beloved servants of *Allah* U from the hearts and lips of the *Muslim* public. It is obvious that their eyes are open, but the hearts are sealed. Otherwise, why do they seek cure from the doctor, help from the police and justice from the Court of Law? They do this all the time without any problem or rejection. How is it possible that these *Isti'aanat* are *Halaal* and *Imaan* for them and *Haraam* and *Shirk* for others? It is a pity that these rejecters are not only blind by vision but also blind at heart to see and experience the internal and external dazzling assistance of the *Ambiya* and *Awliya*. Why would they accept this form of Divinely blessed assistance when they do not have a share in it? Hence, they will surely reject it as was the case of the corrupt and cursed *Mu'tazalites* whose leaders died performing external worship but received no spiritual bliss. Therefore, they rejected it.

When people cannot see or find the Truth, they

make fabricated stories.

Surely, these people must have sought assistance from the doctors, police or judges. So how would they condemn this form of aid as *Shirk*? They find this quite in order. The real fact and hatred in their heart pertain to the *Ambiya* and *Awliya*. They cannot bare or tolerate anyone loving and respecting them. All Hell breaks loose when the *Muslim* expresses honour and seek succour from these dignitaries.

سیعلم الذین ظلموا ای منقلب ینقلبون *

And now the unjust will soon know as to which side

they shall return.

فائده مہمّہ

IMPORTANT POINT

The rebellious and deceitful *Wahabi* always target the layman. They mislead the unweary public by saying that there is no harm in seeking help from a doctor, lawyer or police because they are alive; that the *Ambiya* and *Awliya* are dead, and therefore, seeking assistance from them is *Shirk*, and that the former are close to you while the latter are far. These are some their erroneous arguments presented to the ordinary people.

These points are utter ignorance and baseless. The rule is that whatever is *Shirk* will always be *Shirk* no matter who it applies to. Likewise, if it is not *Shirk* for one, then it will also not be *Shirk* for others. Does it mean that only the living can be associated as partners with *Allah* U and not the dead? Or someone far away can be and not someone who is near? Or Prophets can be, but not doctors, or humans can be and not Angels?

Allah U forbid! No one can be associated with the Unique Lord of Power U. For example, if one believes that it is not *Shirk* to sit and talk to a living person, similarly, with the same intention, it will not be *Shirk* if one communicates with a person far away or a dead person or for that matter. Anything, even a stone. On the contrary, if one regards any of the above as partners with *Allah* U, then it will certainly be *Shirk*. This rule will apply to anyone and anywhere in the world.

The very same *Isti'aanat* will be *Shirk*, if it is applied to other than *Allah* U (*Ghair*) with the belief that the *Ghair* possesses personal absolute powers to do as he pleases. The same rule will apply to a doctor who cures one's sickness, the rich who cherishes the poor and the police who give justice to the oppressed, etc. The same will be the case of daily transactions in one's home where one seeks various help from one's wife, children and servants. One generally asks the wife for food or the child for a glass of water or asks the servant to do so work. If the above rule will be applied here, then all these transaction will certainly be *Shirk*. But if applied otherwise, that no one possesses the power personally to do anything without the Consent of Almighty *Allah* U, then certainly it will not be *Shirk*.

It is a commonly understood belief that only Almighty *Allah* U Alone possesses Personal and Absolute Power to do as He Pleases. The rest of his creations are the*Waseela* and outward manifestation of His Divine Powers. By the virtue of this rule, it is not *Shirk* to seek assistance from the doctor, the police, the wealthy, one's wife, child or servant. Then why is it *Shirk* to seek help from the *Ambiya* and *Awliya* in light of the same belief?

It is surprising that the doctor, the police, the judge, the wife and the servants are accepted as the *Waseela* and manifestations of *Allah's* U Power but the *Ambiya*and *Awliya*, who are much more superior, are mysteriously excluded from this category. How does the *Wahabi* reach this conclusion? As a matter of fact, the*Ambiya* and *Awliya* are the mainstream and directly appointed representatives and manifestations of the Divine Glory of *Allah* U on this earth. They are the distributors of the Bounties and Mercies of *Allah* U. They are the best and biggest *Waseela* in the Divine Court of *Allah* U. They were sent to comfort and guide the human race towards the Sublime Creator U. It is amazing how the succour of these beloved and super-elite servants of *Allah* U be classified as *Shirk*!

Thousands of losses on this stupidity and injustice!

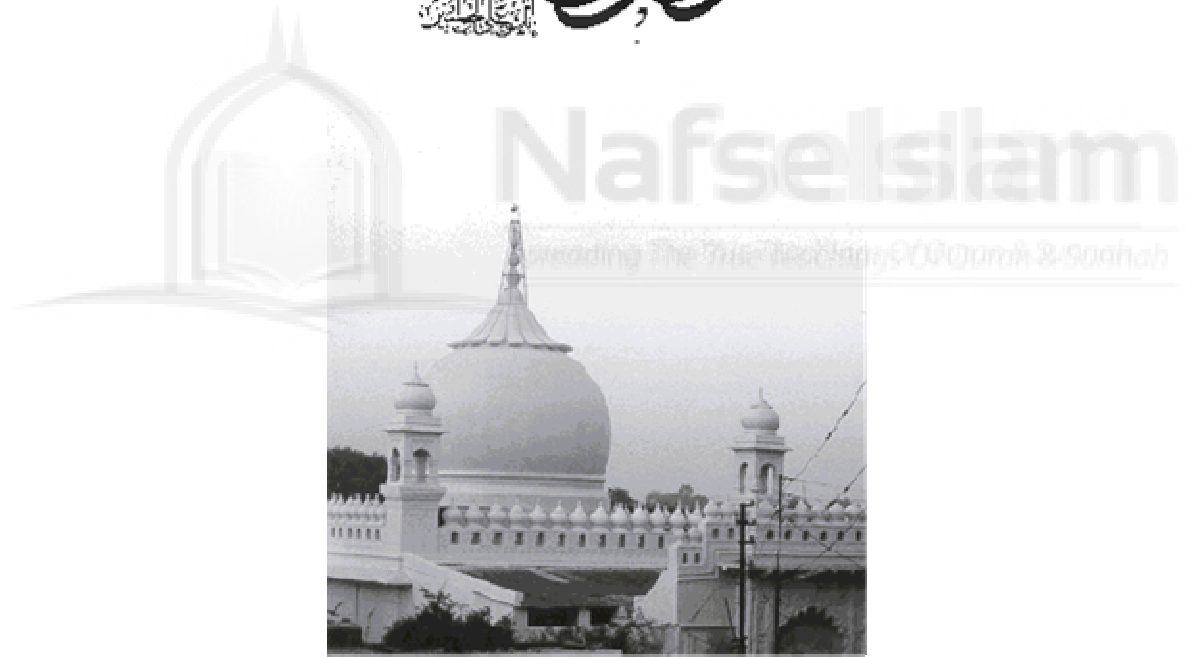
However, we reach this conclusion that all guns of anger of the rejecters are pointed at the beloved servants of *Allah* U. They unconditionally accept their wives, servants, children and family, but when the names of *Ambiya* and *Awliya* are mentioned, the demon of *Shirk* sits on their heads. What a pitiful state of *Imaan*!

لاحول و لاقوّة ال باالله العلى العظيم!

It important for my *Muslim* brothers to always remember and apply this golden rule. Whenever you find the cunning *Wahabi* making differentiations that a

certain action with a certain person, with a certain belief, is *Shirk*, then, be convinced that they are liars. When an action is not *Shirk* at a point, then by the virtue of the same belief, it will not be *Shirk* at any point.

واللہ الھادی الی طریق سوی *

And Allah is the Guide on the straight path!

The Dome of the Masters

(Marehra Shareef)

فائدہ ضروریّہ

IMPORTANT ADVICE

When the *Wahabi* is cornered and silenced, they adopt their cunning hypocrisy. They then lie by saying, ***"Brothers! We also regard that Isti'aanat as Shirk when one seeks assistance from the Ghair (other than Allah) with a belief that he possesses personal and absolute power without the Blessings of Allah* U*."*** They say this to avoid embarrassment and save their noses. They always accuse the poor *Muslims* of *Kufr* and *Shirk* because of seeking help from the *Ambiya* and *Awliya*. They also say that their *Fatwa* of *Shirk* is for those who seek assistance on the basis of the forbidden way. This is a dirty lie because their deceptive envelope can be opened in three ways.

Firstly, they are blatant liars that they only regard the personal power of the *Ghair* as *Shirk*. The father of *Wahabism* in the Indo-Pak sub-continent, *Mia Isma'eel Dehlawi*, in his *Taqwiyatul-Imaan* writes: ***"However, whether one thinks that they (Ambiya and Awliya) possess personal power to do things or think that Allah* U *has granted them the power to do so, it is still Shirk no matter which ever way you take it."***

Now what do you say about your false claims?

Secondly, seek assistance from *Sayyiduna Rasoolullah* r in their presence and see what they have to say. The *Ahle-Sunnah* always say, ***"Ya Rasoolullah* r*! Allah* U *has made you His biggest Khalifa, most honorable representative and distributor of His Bounties. Allah* U *has handed to you the keys of Duniya, the earth, His Treasury, His Divine succour and virtues. Twice daily the deeds of the entire Ummah are presented to you. Ya Rasoolullah* r*! Caste your vision of mercy on me! Ya Rasoolullah* r*! By the Command of Allah* U*, assist me and fulfill my desires."***

These pleas clearly reject personal power and confirm Divinely blessed abilities. There are no traces of *Shirk* found in them. Repeat these pleas continuously in their presence and observe the impression on their faces. If they happily listen to you without any signs of displeasure and anger, then there is no problem. But if you find their moods change with swelling noses and angry faces, then be alerted that the fire of the heart is displaying its nature.

کھوٹے کھرے کا پردہ کھل جائے گا چلن میں

The faulty hoof of an animal will be noticeable when it walks.

Subhan-Allah! I am referring to tests that were often carried out in the past. One of the *Wahabi* candidates was *Nawaab Dehlawi* who refutes the legitimate*Isti'aanat* in his book *Zafre-Jaleel*. What is their comment on this great *Sahih* and agreed *Hadith Shareef* quoted in three of the *Siha-Sitta Kitaabs of Hadith*?

يا محمد! اني توجّهت بك الى ربي في حاجتي هذه لتقضى لى *

This *Sahih Hadith Shareef* is recorded in *Jameh-Tirmidi*, *Sunan-e-Nisa'ee* and *Ibne-Maaja*. Great *Muhadditheen* like *Imam Tirmidi* t, *Imam Tabraani* t, *Imam Bay'haqi* t, *Imam Abu-Abdullah Haakim* t and *Imam Abdul-Azeem Munzari* t all classify this *Hadith Shareef* as *Sahih*. *Sayyiduna Rasoolullah* r personally taught this *Hadith Shareef* to the *Sahaba* r for the purpose of *Qada-e-Hajaat* (fulfillment of desires). The *Sahaba* practiced this teaching in the holy era of*Sayyiduna Rasoolullah* r and the *Taba'ee* in the time of *Ameeril-Moh'mineen Sayyiduna Uthmaan Al-Ghani* t. What was in this teaching? It was nothing but, ***"O Prophet of Allah** r**! I turn to Allah** U **with your Waseela so that He grants me my desires."*** *Allah* U forbid! There are no traces of personal powers (قدرت بالذات) in this that upset *Nawaab Sahib*. He shamelessly discards the pristine teachings of *Sayyiduna Rasoolullah* r and turns a blind eye at the obedience and actions of the noble *Sahaba* and *Taba'ee*. He also undermines the authority of the great *Muhadditheen*. He arrogantly leaves the boundaries of *Shari'ah* and comments in the commentary of *Zafre-Jaleel* that this *Hadith Shareef* is not *Sahih* and not considered as worthy of proof.

انا لله و انا اليه راجعون

I have explained this astonishing rejection in my *Kitaab* انهار الانوار . Refer to it for details. Their rejection does not stop at the *Awliya*. It even spews poison on the sacred and pure *Isti'aanat* taught personally by *Sayyiduna Rasoolullah* r and adopted by the noble *Sahaba* and *Taba'een*. The *Sahaba* and *Taba'een* fraternity regards this as *Imaan* and made *Amal* on it while the notorious *Wahabi* rejected it as *Shirk*. Now the decision lies in the hands of the reader to decide whether to follow the *Prophet of Allah* r, the noble *Sahaba* and the illustrious *Taba'een* or the notorious *Wahabi*. *Allah* U states:

قل موتوا بغيظكم ان الله عليم بذات الصدور*

Say you: “Die in your passion. Allah t Knows well the

thoughts of the hearer”.

Thirdly, for a moment leave all these arguments. From the inception, the *Sunni Muslim* are baselessly accused of seeking help from the Beloved servants of *Allah* Uwith

a belief that they possess personal powers to help. This serious accusation will require years of *Tauba*. It is *Haraam* to wrongfully accuse a subscriber of the*Kalima Shareef*. It is also a major sin to fabricate and misinterpret a correct belief of a *Muslim* as *Kufr* and *Shirk*. Below are some Commands of the Almighty*Allah* U in the Holy *Quran*:

يا ايها الذين آمنوا اجتنبوا كثيرا من الظن ان بعض الظن اثم *

O Believers! Do not go near lots of suspicion. Verily,

some suspicions are sin.

ولاتقف ما ليس لك به علم ان السمع و البصر و الفواد كلّ اولئك كان عنه مسؤلا *

Do not pursue that which you do not have verification of. Surely, the ear, eye and heart will be questioned

(on the Day of Judgment).

لو لا اذا سمعتموه ظن المؤمنون و المؤمنت بانفسهم خيرا *

Why did you not think good of what you heard from your

Muslim brothers and sisters?

يعظكم الله ان تعودوا المثله ابدا ان كنتم مؤمنين *

Allah* U *advises you not to do this again if you have Imaan.

Sayyiduna Rasoolullah r states:

اياكم و الظن فان الظن اكذب الحديث (رواه مالك و البخارى و مسلم و ابوداؤد و الترمدى)

Abstain from suspicion because it is the biggest lie.

(Narrated by Maalik, Bukhari, Muslim, Abu-Da'ood

and Tirmidi)

Another *Hadith Shareef* states:

أفلا شققت عن قلبه (رواه مسلم و غيره)

Why did you not tear open his heart and see?

The respected *Ulama* of *Islam* state that if there are 99 meanings of *Kufr* and one interpretation of *Islam* extracted from the speech of a *Muslim*, and then it is*Waajib* (obligatory) to adopt the one interpretation of *Islam* and safeguard him as a *Muslim*. Therefore, it is stated in the *Hadith Shareef*:

الاسلام يعلوا ولا يعلى (رواه الرؤياني و الدار قطني والبيهقي والضيا والخليل عن عائد بن عمرو المزنى رضى الله تعالى عنه عن النبي صلى الله تعالى عليه و سلم)

Islam is always triumphant and cannot be overpowered.

(Reported by Ar-roh'yaani, Dara-Qutni, Bayhaqi, Ad-Diya.

And Khaleel narrates from Sayyiduna Aa'id bin Amar

al-Muzni and he narrates from Sayyiduna Rasoolullah r***)***

What right has one to misconstrue the meanings of somebody's words to suite one's own whims and fancies? Who has given anyone the permission to misinterpret the words of someone's *Imaan* as *Kufr* and *Shirk*? Where is the conscience of these unscrupulous *Wahabies* that they wrongfully interpret a well-known and correct belief as *Kufr* and *Shirk*? This is gross injustice and an incorrect accusation on a true *Muslim*, which is a serious crime. Do the *Wahabies* not fear the Supreme Court of *Allah's* U Justice? Do they not have any shame to falsely accuse a believer as a *Mushrik*? Do they think that Almighty *Allah* U will not question them about these false accusations? Surely, the Just Lord U will definitely bring them to justice. They must have answers ready for the powerful Court of *Allah* U. It will be a very difficult and severe moment when the accused will demand justice for false accusations on the Day of Judgment. The apple cart of the violators will certainly be capsized.

I urge the accusers to test their false accusations by questioning the seekers of *Isti'aanat*! Ask them if they really regard the *Ambiya* and *Awliya* as possessors of personal power similar to the Power of *Allah* U. Do they hold the beloved servants of *Allah* U in the same level with *Allah* U? Or do they regard the chosen elite servants as very privileged in the Kingdom of *Allah* U. By the Command of the Almighty *Allah* U they distribute His Mercies. Ask them and see what answer you get.

Imam Faqhi Muhaddith Khatimul-Mujtahideen Allama Taqi-ud-deen Abul-Hasan Ali bin Abdul-Kaafi Subki t, in his famous *Kitaab*, *Shifa-us-Siqaam,* has proven the legality of *Isti'aanat* from numerous *Sahih-Ahadith* and thus comments:

ليس المراد نسبة النبي صلى الله تعالى عليه و سلم الى الخلق و الاستقلال بالافعال هذا لايقصده مسلم فصرف الكلام اليه و منعه من باب التلبيس فى الدين

و التشويش على عوام الموحدين *

Seeking assistance from Sayyiduna Rasoolullah* r *does not mean that the Nabi* r *is Allah* U *who possesses exclusive and absolute powers. This incorrect interpretation to forbid Isti'aanat is certainly a deception in Deen. This will cause

gross confusion amongst the general Muslim public.

صدقت يا سيدي جزاك عن الإسلام و المسلمين خيرا آمين!

O Master! You have spoken the truth. You have contributed wonderful favours on Islam and the Muslimeen. Aameen.

The great *Faqhi* and *Muhaddith Allama Muhaqqiq Arif-e-Billah Imam Ibne-Hajr Makki* t, in his famous works, *Johar-e-Munazzam,* proves the legality of*Isti'aanat* from the *Hadith Shareef* and comments:

فالتوجّه والاستغاثة به صلى الله تعالى عليه و سلّم و بغيره ليس لهما معنى فى قلوب المسلمين غير ذالك ولايقصد بها احد منهم سواه فمن لم ينشرح صدره لذالك فليبك على نفسه نسأل الله العافية والمستغاث به فى الحقيقة هو الله والنبي صلى الله تعالى عليه و سلّم واسطة بينه و بين المستغيث ، فهو سبحانه تعالى مستغاث به والغوث منه خلقا وايجادا والنبي صلى الله تعالى عليه و سلّم مستغاث والغوث منه سببا و كسبا*

***N.B.** There are explanatory words included in the following translation to make it easy for the general public to understand.*

Seeking help from Sayyiduna Rasoolullah* r *or from Prophets and Awliya refers to one intention in the hearts of the Muslim. No Muslim has any other intention whatsoever besides this. If the (rejecter's) hearts fail to accept this, then they should cry in regret at their pathetic state. We seek good fate from the Merciful Lord* U*. In reality, we seek all

our Isti'aanat from Almighty Allah U and regard the Nabi r as a medium (Waseela) between the seeker (creation) and Giver (Allah U). Since Allah U is the Creator and the Independent Real Granter (Haqeeqi-wa-Zaati) of everything, therefore, in reality, assistance is directed to Him and He makes available His Divine Assistance as the Creator of the universe. Sayyiduna Rasoolullah* r *is the Khalifa-e-A'zam (most senior representative) of Almighty Allah* U *and certainly the manifestation of Divine powers. Almighty Allah* U *has granted unique authority and power to His beloved Prophet* r*. So the Nabi's* r *powers are not personal but a gift (Ataa'ee) of Allah* U*. Hence, when assistance is sort from the Nabi* r*, he exercises the powers granted to him by Allah* U *and fulfills the requests and comforts the seeker with his Divinely blessed mercies. The Holy Prophet* r *is the appointed distributor of Allah's* U *Mercies and a medium (Waseela) to obtain Allah's* U *Help.

The objectors should remember the words of *Kareema*:

ندارم غیر از تو فریادرس

There is no one besides You (Allah U***) Who can help.***

There is no doubt in this fact. I have fully explained this reality above. Surprisingly, they cannot remember the words of their senior elders who clearly accept*Sultaanul-Awlia Ghuosal-Azam Sayyiduna Sheikh Abdul-Qaadir Jilaani* t as a helper who grants succour in times of need.

Sha Wali'ullah Muhaddith Dehlawi t in his *Ash'hatul-Lam'aat* states:

امروز اگر کسے را مناسبت بروح خاص پیدا شود و ازآن جا فیض
بر دارد غالب آنست بیرون نیست ازآنکه این نسبت پیغمبر صلی اللہ تعالیٰ علیہ
وآلہ وسلم باشد یا نسبت حضرت امیر المؤمنین علی کرم اللہ تعالےٰ وجہہ
یا نسبت غوث اعظم جیلانی رضی اللہ تعالےٰ عنہ

Today, if anyone develops a relation with the special Soul

(Ruh-e-Khaas) and receives spiritual benefits from it, then

it is not surprising that this excellence is achieved due to the Nisbah (relation) with Sayyiduna Rasoolullah* r *or Ameeril-Moh'mineen Sayyiduna Ali*t *or Ghouse-A'zam Sheikh

Abdul-Qaadir Jilaani t

Sha Abdul Azeez Muhaddith Dehlawi t while discussing the Beloved *Nabi* r comments in his *Tafseer-e-Azeezi:*

If any human achieves high spiritual status in this world, it is

due to a small portion of excellence of Sayyiduna Rasoolullah* r *blessed to the Awliya of this Ummah. By the Barakah of this excellence, these Awliya become a spiritual retreat for humanity

and made beloved in their hearts. Such was the state of Sayyiduna Ghousal-A'zam Sheikh Abdul-Qaadir Jilaani t

and Sultaanul Masha'ikh Hadrat Nizaamudeen Awliya t

(may Allah* U *sanctify their souls).

Khaja Mirza Mazhar Jaane-Jaana t states in his *Maktobaat*:

Commenting on the command of *Sayyiduna Ghousal-Azam Sheikh Abdul Qaadir Jilaani* t *"**My foot is on the necks of all Awliya**"*, he writes in the same*Malfozaat,* ***"The concentration (Tawajjah) of Ghousus-Thaqalain seems to be found in a very great degree in the Masha'ikh of the Silsila. I have not met anyone of the Silsila that is not dependent on the attention of the great Ghous*** t***".***

Qaadi Thana'ullah Panipati t writes in his *Saiful-Mas'lool*:

فیض و برکات کارخانه ولایت اول بر یک شخص نازل شود و از آن تقسیم
شده بهر یک از اولیائے عصر میرسد این منصب عالی تا وقت ظهور
سید الشرفا حضرت غوث الثقلین عبدالقادر جیلانی بروح حسن عسکری
علیه السلام متعلق بوده چون حضرت غوث الثقلین پیدا شد این
منصب مبارک بوے متعلق شد و تا ظهور محمد مهدی این منصب بروح مبارک حضرت
غوث الثقلین متعلق باشد و لهذا آن حضرت ، قدمی هذه علی رقبة کل ولی الله ، فرموده و قول
حضرت غوث الثقلین ، اخی و خلیلی کان موسی بن عمران ، نیز بر آن دلالت دارد

Initially the spiritual grace and bounty of the station of Wilayat first descended on one person. Thereafter, through this special person it was distributed to the Awliya of every era. No Wali received these favours from a source other than this elite servant of Allah U***. Before the birth of Ghouse-A'zam Sayyid Abdul-Qaadir Jilaani*** t***, this station was held by Imam Hasan Askari*** t ***and controlled by his sanctified soul. When the great Ghous*** t ***was born, it was handed over to him. This station will be under the supreme command of the sanctified soul of Sayyiduna Sheikh Abdul-Qaadir Jilaani*** t ***until the appearance of the promised savior, Sayyiduna Imam Muhammad Al-Mehdi*** t***. Therefore, the great Ghous declared*** t***, "This foot of mine is on the necks of all Awliya-Allah". Also, the other saying of Sayyiduna Sheikh Abdul-Qaadir Jilaani*** t ***"Sayyiduna Nabi Moosa bin Imraan*** u ***was my brother and friend" refers to the excellence of this very high station of Wilayat-e-Kubra.***

Let alone all these proofs and quotations, let us examine the belief of the father of *Wahabism* in the Indo-Pak sub-continent. He is none other than *Mia Isma'eel Dehlawi*, who comments about his *Peer* and *Murshid* in his famous *Wahabi* manual, *Siraatul-Mustaqeem:*

روح مقدس جناب حضرت غوث الثقلین وجناب حضرت خواجه
بهاء الدین نقشبند متوجه حال حضرت ایشان گردیده ۞ اسی مین سے
شخصیکه در طریقه قادریه قصد بیعت می کند البته او را در جناب
حضرت غوث الاعظم اعتقادے عظیم بهم میرسد. الی قوله، که خود را
از زمرهٔ غلامان آن جناب می شمارد ۞ الخ ۞ اولیا. عظام
حضرت غوث الاعظم وحضرت خواجه بزرگ الخ ۞

The sacred souls of Hadrat Ghousus-Thaqalain and Hadrat Khaja Baha'udeen Naqshaband were concentrating (Tawajjah) on my Murshid. *He further states***, *A person came to my Murshid and requested to become a Mureed in the***

Qaadiriyyah order. This person had indeed great love

and inclination towards Sayyiduna Ghousal-A'zam.

"Contd". ***My Murshid then initiated him as a Qaadiriyyah disciple.*** *He (Isma'eel Dehlawi) further states***, The***

illustrious Awliya like Sayyiduna Ghous-e-Paak and

Hadrat Khaja-e-Buzrugh (Naqshaband).

The very same *Imamul-Wahabiyyah,* in his lecture on slaughtering animal states in his *Zubdatun-Nasa'eh*:

اگر شخصے بزے را خانه پرورکند تا گوشت او خوب شود و او را ذبح کرده و پخته
فاتحه حضرت غوث الاعظم رضی الله تعالی عنه خوانده بخوراند خللی نیست ۞

There is no harm if a person raises a goat at home, so that

it may grow up healthy and slaughters it to cook food, and

offer the Fateha as Thawaab to Ghousal-A'zam t ***and***

feed the people.

I question your *Imaan*! Does not *Ghousal-A'zam* mean ***"The biggest helper"*** or does it mean something else? Let your *Imaam* translate the title *Ghousus-Thaqalain*. Does it not mean ***"The helper of human and Jinns"*** or is it some thing else? According to your (*Wahabi*) beliefs, is this not blatant *Shirk*? Why do you not then brand the elders of your household as *Mushriks* and *Kaafirs*? Your *Imaam* and elder of your family are subscribing to clear *Shirk* beliefs. If you were sincere then you would have labeled them as *Mushriks*, otherwise your *Shari'ah* is homemade because its *Fatwa* applies only to outsiders and not the household.

What a tragedy! The mentality of the followers of the *Wahabi Imaam (Isma'eel Dehlawi)* has knocked the last nail on his coffin. The *Imaam* had taught the students the rules and laws of *Shirk*, therefore the sincere student, *Nawaab Bhopali Bhadur*, whispered softly, ***"To say Ghous-e-A'zam or Ya Ghousas-Thaqalain is not free from Shirk".*** It is the corrupt *Wahabi Imaam* that has led the followers to the deep ocean. Then they pushed him overboard and laughed while the poor *Imaam* drowned.

إني برئ منك انى أخاف الله رب العالمين *

Verily, we are far away from them (*Wahabies*) and we

***certainly fear the Lord of the Universe* U.**

This is their funeral and they are welcome to cry over it. Is there anyone to listen to the Truth?

دو گونہ رنج و عذاب است جان مجنون را   بلائے صحبت لیلی و فرقت لیلی

There are two disasters on the life of Majno. One is the company of Layla, and the other is her absence.

ضعف الطالب و المطلوب * لبئس المولى و لبئس العشير ه و حسبنا الله و نعم الوكيل
* ولاحول ولاقوة الا بالله العزيز الحكيم * نعم المولى و نعم النصير *

By the Divine Grace of Almighty *Allah* U, this brief but informative answer will suffice to remove doubts from the hearts and minds of the *Muslims* created by the notorious *Wahabi*.

I have compiled this answer in a few short sittings and completed it at the time of *Asr* on Friday, 16th *Shabaanul-Muazzam* 1311 Hijri. This book is named according to the date of compilation (*Ismut-Tareekh*)

بركات الإمداد لاهل الاستمداد

"***The Blessings of Assistance from the Solicitors of Divine Aid*".**

نفعني الله به و بسائر تصانيفي و المسلمين فى الدارين بالنفع الاتم ، و صلى الله تعالى على سيدنا و

مولانا محمد و آله و صحبه و سلّم ه والله سبحانه و تعالى اعلم و علمه جلّ مجدة اتمّ و احكم *

B

كتبه عبده المذنب احمد رضا البريلوي عفي عنه

بمحمدن المصطفىالنبىالامي صلي الله تعالى عليه و سلّم

Written and Signed by: The humble servant of Allah

Ahmed Raza Al-Barellwi (May the Merciful Lord forgive him)

Friday, 16th Shabaanul-Mo'azzam 1311 Hijri.

Imamul-Akbar

The Mujaddid of Islam

The Sword of Allah

(Rouda Shareef Ala’Hadrat Imam Ahmad Raza* t*)

THE IMAM AHMED RAZA ACADEMY

Promoting the cause of the Ahle Sunnah

The *Imam Ahmed Raza Academy* is an organisation that was established on the 5th of July 1986 (1406 A.H.) in South Africa with the sole purpose of serving the*Muslim* community and to provide some form of academic and spiritual direction to the Muslims.

The organisation has been named after the great *Muslim* scholar and Saint, *Imam Ahmed Raza Khan Bareilvi* t, who lived in India between 1856 and 1921, and was popularly known as *"Ala’ Hazrat"* in the Islamic world. *Ala’ Hadrat Imam Ahmed Raza Al-Qaderi* t achieved the status of a versatile scholar and obtained a high distinction in over 50 branches of learning. On his visit to Makkatul Mukarramah and Madinatul Munawwarah, *Imam Ahmed Raza Al-Qaderi* t was treated with great dignity and was conferred the title of *"Imam-e-Ahle-Sunnat"* by eminent *Ulema*. He was also hailed as

the *Mujaddid* or Revivalist of the Century. He acted as a shield against those who wanted to assault the principles of the *Ahle Sunnah Wa Jamaah.*

As a devout Sufi, *Ala' Hazrat Imam Ahmed Raza* t was awarded the *Ijaazah* and *Khilafat* (Certificate of Spiritual Successorship) in the *Qaaderiya Silsila*(Order), as well as in 13 other branches of *Sufism*. As an author, *Imam Ahmed Raza Khan* t has left to his credit more than a 1 000 books on 50 different subjects ranging from *Tafseer*, Logic, Grammar, Literature, Islamic Jurisprudence, Education, Sociology, Astronomy, Mathematics, Physics, History, Science of History, Engineering, Biographies, Philosophy, Mysticism to Persian, *Arabic*, *Urdu* and *Hindi* Literature.

We are presently offering a variety of services to the community on a daily basis, from being a center for imparting Islamic education for our children - to issuing*Fatawa* (Legal Islamic Decrees). At the same time, in the last few years, we have also developed as an organisation laying emphasis on the publication of *Sunni*literature for the community and have thus far to our credit a regular newsletter – "*Raza*" and numerous titles of authentic *Sunni* books, and we will, *Insha-Allah*, be adding more titles each year. We have already designed a set of *madressa* textbooks that are being implemented locally and, we are proud to add that these textbooks have gained international repute.

The key aim of the *Imam Ahmed Raza Academy* is to promote and propagate the teachings of the *Ahle Sunnah Wa Jamaah*. In order to achieve this key objective we have dedicated ourselves to translate, compile, publish and distribute useful Islamic literature, books, magazines, brochures, periodicals, newsletters, pamphlets, etc. with special reference to the teachings of *Ala' Hadrat Imam Ahmed Raza Al-Qaderi* t and his Successors t In this age of immorality and emergence of corrupted Sects claiming to be the beacons of salvation, it is our responsibility to save our society from such wickedness and adopt the correct perspective of Islam based on the teachings of the *Ahle Sunnah*. A vital ingredient in this work is the publication of *Sunni* literature in English – to which we have committed ourselves.

We need your help not only to retain but promote our *Ahle Sunnah Aqaa'id* at a time when we are surrounded and bombarded by non-*Sunni* publications, which have corrupted our *Aqeeda* and have made deep inroads in the minds of the youth. All such activities in *Islam* that helps in promoting *Islam* constitute an act of*Jihad* for which there will be an

enormous reward. The celebrated Saint, *Hadrat Sheikh Sirri Saqti* t said, ***“That person can never become perfect until he does not give preference to Deen over his personal desires.”***

The *Imam Ahmed Raza Academy* is an organisation that relies solely on the assistance and *Wasila* of *Sayyiduna Rasoolullah* r and the *Fuyooz* and *Barakaat* of the *Awliya Allah*, and the support of our well-wishers, and our vision for the future and our dedication to the mission of *Ala’ Hadrat Imam Ahmed Raza Al-Qaderi*t has a significant contribution to be made locally and in the world - a world in which, we pray, that *Sunni Islam* dominates. *Insha-Allah!*

General Secretary

Yunus Abdul Kareem Al-Qaadiri